

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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EXTRACTS OF AN ADDRESS,
Delivered in New-London, Ct. July 4, 1834.

BY NEHEMIAH DODGE.

For the Lord thy God bringeth thee into a good land. Deut. viii, 7

Had George Washington, or any other eminent statesman, been addressing the inhabitants of these United States, the remarks contained in this chapter, would, most of them, have been very opportune, and strikingly applicable, on such an occasion as this. While Moses called the attention of the Israelites to the good land of Canaan which was given to them, "flowing with milk and honey," and other good things herein enumerated, having in it plenty of every thing both for convenience and delight, he religiously calls to their remembrance, the author and giver of every good and perfect gift. In the 18th ver. he says, "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day." This injunction is as binding on us this day, as it was on the nation of Israel, when Moses uttered the words before us. As Americans and as christians we rejoice on the birth day of our nation. We rejoice with gratitude and thanksgiving, that our forefathers were directed to this happy land, under the auspices of propitious Heaven. We are fully convinced that it was spiritual tyranny in the church of England, practiced upon the puritans, which drove them from their native home, to this then waste and howling wilderness.

We know it was not authorized by the spirit of the gospel. We know it was, at least but the pretence of religion. But we must remember the Lord our God; by whose overruling providence, such wickedness was followed by a train of the most sublime and glorious results, that ever astonished or blessed the world. The great principles of civil and religious liberty, would now have been in their infancy without it. It opened the way for the permanent settlement of our country, and for those enlarged, rational and delightful views of God and his moral government, which we and our children so richly enjoy. Notwithstanding our persecuted puritan forefathers fled from hypocrisy and intolerance, and found themselves in this happy country, where their descendants enjoy so many blessed privileges, to them it might have been said with great propriety, that unless they were born again, politically speaking, they could not enter into the true system of liberty and the rights of man, no more than the bigoted limitarians can enter into the kingdom of God, without being born again according to the gospel. True they had a strong sense and love of liberty, but they had been educated in the monarchical system, and had many predilections in favor of a kingly gov-

ernment. Such were the views of many; and such their love for the distinctions of monarchy, for the difference of the high and low, that they had rather part with every thing else, than to part with their notions of king, of lord, and the trappings of monarchy.

These states were for a long time under the British government, until a long series of afflictions which we have heard detailed in the Declaration of Independence just read, had convinced many that the British mode of government, was not the best calculated for this meridian. When the full time had come, for a new system to be introduced, a few enlightened politicians boldly stepped forward, and pointed out the corruptions of monarchy, and the oppression it was meditating to fix on the people in all future time. They called the attention of Americans to the true system of political liberty, and a representative government, which we now call republicanism.—What was the effect? Did all good hearted lovers of the country, all the friends of liberty and independence, did all worthy, good, honest, inhabitants, fall in with the views and principles of those enlightened politicians before mentioned? Far from it. The great body of the people were no doubt honest, and meant well, but thought different about the best means to bring about the desired object. Instead of pursuing the most conciliating measures, they fell to criminating each other as dishonest men; which produced collisions and great distress.—Those times presented many features similar to those when the gospel was first preached in the world, by our Lord Jesus Christ. He said, in one view of the subject, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." So was it in the trying day when a nation was to be born again, in a political point of view. Such conduct could not fail to retard the progress of political emancipation. "But thou shalt remember the Lord thy God." He raised up a Washington, a La Fayette, and many other noble spirits, whose whole souls were devoted to the union and prosperity of the country. They maintained the real christian temper and deportment; they kept cool and self-collected, in the midst of false friendships, insult and indignities. There was no appearance of severity, or rashness, or ill-will in their language. Let us thank God for such men in any age or period of the world, and faithfully imitate their example.—What an enviable state of mind! How happy would it have been for the world, had it pervaded the whole mass of christian professors in every age, and every part of the earth. What enmity and disorder; what violence and bloodshed; what misery; what dishonor to God; what disgrace to the name and cause of pure religion, would have been prevented. Was there ever an age when such a pure, peaceable, gospel temper, was more needed than at the present day? How many floodgates of corruption and iniquity would be closed up? How many sources of godliness, of peace on earth and good will towards men would be open by such means, and by such men, if found in every section of our country.

But while we are recounting the amazing

change which was effected in the minds of the people during the revolution; how the sentiments of men were changed, their habits broken up, their minds became enlightened and the country emerged from political darkness to light, and from the power and dominion of monarchy to a system of national liberty and independence, we must not ascribe the glory to the great men before named, but to the God of our fathers.—If Washington, La Fayette, and many others who were instrumental in achieving the liberty we enjoy; were alive and present to-day they would no doubt feel as St. Peter did, when he said in relation to the miracle wrought by him: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our power or holiness we had made this man to walk." They who feel disposed to obey the injunction in our text, are requested to remember 1st. What he has done. 2nd. What he is now doing. 3rd. What he has promised to do.

1st. The Lord our God has hitherto preserved our nation under our excellent constitution, amidst dark ages, iron ages golden ages, ages of war, and ages of peace. A text in the 46th Psalm is applicable to our nation in former times. "The heathen raged, the kingdoms were moved, he uttered his voice, the earth melted." Our chieftains have been able to say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be moved, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah." "The Lord of hosts is with us, the God of Jacob is our refuge."

It will not be denied, that our country has been infested with men of very different characters from first to last. Men who were utterly destitute of any religious principle at all. They were deliberate, intentional dissemblers. Selfishness and ambition had corrupted their hearts to the very core. Their great object has been to build their own interests on the ruins of those of others. Severe contests have often occurred between such men and conscientious lovers of their country, both in the cabinet and in the field. Now we ask what has been the consequence of these disputes and contentions? The answer is, all things considered, these parties have subserved a valuable purpose. They have roused to action the energies of the mind. They have formed and kept alive a spirit of inquiry.—They have induced critical, thorough, and persevering research. They have helped to extend it to every quarter from which knowledge could be gleaned, and have thereby made good men better acquainted with the rights of man, and with the doctrine and principles of our republican institutions.

He that overruled the conduct of Joseph's brethren and Potiphar's wife for good, and thereby saved much people alive, and promoted Joseph to honor as a prime minister of state; who overruled the wicked persecutions of the British Church towards our forefathers for the best good of them and their offspring; still presides over this and every other nation, and will forever preside, so that "the wrath of man shall praise him and the remainder of wrath he will restrain."

The age in which we live participates in every thing that Nebuchadnezzar's image presented to view. Some iron, some brass, some clay,

some silver, and some gold. It is emphatically and prominently an age of projects and inventions. Like the frogs of Egypt they have come up upon all the land. The elements of society are in a state of commotion and constant change. They are every where heaving and bursting out into new, singular, and in many instances, suspicious forms. Experiments have no limits but those which bound the creative, and adventurous powers of human ambition and fancy. Well may it be said in this day, as in former times; "unless the Lord keep the city, the watchmen waketh but in vain."

This day is not set apart for political discussion. Let Webster, Benton, and a host of others on the floor of Congress, and elsewhere, investigate disputed principles and subjects, and present every argument, upon every subject, and we will read them at leisure and judge as impartially as we can.

It is safe for all christians to say with the apostle, "The powers that be are ordained of God. Let every soul be subject unto the higher powers: for there is no power but of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." It is hoped we may never prove a faction in the country, but act as honest, honorable freemen, who are the country itself.

But thou shalt remember the Lord thy God, who had Joseph under his care when he was let down into the pit by his unkind brethren. And not only Joseph, but his father's household and the inhabitants of all the land of Egypt. He overruled the dispute between his brethren so that Joseph was drawn up out of the pit and directed on the road to fame, and future glory; that he might become the savior of the people, and of his brethren also. The same God now presides over our national councils, and is overruling all their debates for the good of this nation. "He taketh the wise in their own craftiness." Hot headed demagogues prove mutual checks upon each other. Their deep laid projects, commonly turn out as different from their calculations as those of the Jews in crucifying the Savior of the world. They calculated to blot out his name, and exterminate his church. But the train of consequences which followed, proved a want of wisdom in their plan. But God is infinite in wisdom, power and goodness. What we have seen resulting from his wise providence, is but the beginning of a glorious train of consequences. Still greater and grander ones are in reserve. All who are slaves to ecclesiastical misrule and oppression, will in due time sunder their chains, and burst their fetters. The same arm that guided the pilgrim fathers across the pathless waters, is still exerting its power, and it will not stay its efforts, till it has broken every yoke, and placed all men under the dominion of the perfect law of liberty, the law of the spirit of life in Christ Jesus. The wisdom of God's plan, is seen in the co-operation of its several parts, tending efficiently to produce what he designs. Should any part of a plan fail of eventuating in the object designed, that failure, were it ever so small, would prove a lack of wisdom in drawing the plan. The projects of men, whether political or religious, always fail of eventuating in the object designed, when not in accordance with divine wisdom. And we may rest assured they always will.

We know that religion is oft perverted to a mere state establishment. No doubt many preach it simply to subvert the ends of civil government, or to enrich and aggrandize a ruling dynasty. But it will not long continue to be so. It will ere long assume a more substantial and living form. It will rend its coverings, and shine forth in its own power and glory. It has done this measurably, and it will ultimately do it fully and universally. And although iniquity for a season should abound and the love

of many wax cold—though the best interests and hopes of social and civilized man should be menaced and contemned, yet we will rejoice in the Lord, and joy in the God of our salvation, fully believing that he who is "the brightness of the Father's glory, and the express image of his person"—to whom "all power in heaven and in earth" was committed, still bears the government upon his shoulder, and is like refiner's fire and fuller's soap, and views his creatures as we do silver and gold utensils, out of order, yet capable of being repaired. And that this heaven born Redeemer was elected by God, to judge and reward every man according to his works, and that he will sanctify and cleanse the disordered, lost, and ruined family of mankind, and present them without spot or blemish.

Let every one, then, of whatever name, sect, or party, either in politics or religion, lay aside all anger, wrath, malice, envy and evil speaking, and follow the example of our merciful High Priest, who has compassion on the ignorant and those that are out of the way.

AN OBJECTION.

"Universalism will do very well to live by; but it will not do to die by."

Were it not that this objection is so very frequently made, we would deem it unworthy of an answer. It presupposes the monstrous absurdity that a good principle of life—that what gives joy, and consolation, and support in all the varied scenes of existence—will not answer for the solemn hour of dissolution. It asks not whether the doctrine be true; but whether any one, at death, can continue to believe it as well as he did when all the bodily and mental faculties were in their fullest exercise and greatest vigor. It argues that a weak frame, a shaken, disordered, or fleeting intellect is a better test of truth than human reason in its best moments, aided by all the knowledge it can gather from nature and revelation. And lastly, it argues falsely in defiance of thousands of facts, where Universalism has served, above all other doctrines, to live by in rectitude and usefulness, and to die by in peace and glory. And this too, when scarcely a solitary (if any) instance can be found where it has *not* served in life and in death. For it is a fact that there are very few instances where a Universalist has recanted his sentiments in life or in death—while hundreds can be found where Partialists have recanted their sentiments, both while in the possession of sound minds, and when on their dying beds. Nearly every week each of our seventeen periodicals record instances where Universalists have found their faith good to die by—and *not one single instance* can be adduced where a belief in the final salvation of all men has even imparted the least agony or despair to its departing believer. Indeed this is never even pretended—it is only affirmed that a want of faith tortures the former believer of this system—and tracts are circulated, and paragraphs published, to this effect alone—but are *names, dates, and residences* given? No. But how often do we read of well authenticated accounts, where a want of Universalism—where the soul-withering doctrines of Partialism, have driven their infatuated and too firm believers out of life despairing, shrieking maniacs! And yet we are gravely informed that Universalism will not do to die by—and are exhorted to flee to Partialism for this purpose! Do our opposers know whereof they affirm? We charitably hope they do not, and hoping thus, we will give them a few words by way of reply.

Suppose you were laid on the bed of death, surrounded by your weeping family and friends—what consolation, beside the assurance of your own salvation, could you desire at this trying moment? *Ans.* That these relatives and friends, after having been tried by the various scenes of God's dispensations on earth, might finally be made holy and happy. Grant this consolation;

what next would you desire? *Ans.* Embracing all humanity in the overflowings of a benevolent and affectionate soul—loving my Creator supremely, and my fellow-men universally. I could not depart in the fullness of joy, and peace, unless I believed that all these objects of affection would ultimately share with me the beauties of holiness, the joys of reconciliation to a common Father and the immortal bliss of an incorruptible heaven. In short, Universalism, only, could impart perfect consolation and bliss.

But it is urged that no dying person can believe in Universalism. This assertion is contradicted by innumerable facts. Thousands have died, in the present generation, believing it. *Names, dates, and places* can be given of many; attested too, if necessary, by the most respectable witnesses.

So far as a good man's faith in salvation is partial or limited to a few of his fellow-beings, so far his joy in life and consolation in death, will be but partial. All doubt hath fear; all fear hath torment; and he that doubteth is damned already; he that feareth is not made perfect in love. But so far as a man can embrace a belief in universal salvation, so far, if he loves all men as is required, he will have fullness of joy in life, and unspeakable consolation in death.

We have shown, in a former number, that Partialism cannot be practised, hoped, nor prayed for by any good man; and now we have seen that as it will not do to live by, so it will not do to die by. But Universalism, which is so acknowledgedly good to live by, we have seen to be the *only* faith that is really good—good in every, and in the highest sense of the word—to die by. Remember, to be a Universalist you must believe the doctrine and practice it—do so, and you will die by it.—*Christian Visitant, Vol. I.*

Original.

PARTIALIST.

In No. 43 of the Messenger, Br. C. F. L. F. has noticed my article published in No. 41.—He thinks there is but little difference in the two words, Limitarian and Partialist, and defines them almost as synonymous terms. He says, "Limitarian is one who limits or confines within bounds, in distinction from one who extends to the whole." Partialist he defines to be "one who confines any thing to a part, in distinction from the whole." Now Walker defines partiality to be "unequal judgment, injustice;" therefore I have apprehended the meaning of Partialist to be one who knowingly renders unequal judgment, or wickedly favors without reason, and thus is guilty of injustice. For instance, a partial judge is an unjust judge, and to be unjust, his intentions must be dishonest. Now shall we say our opposing brethren in their decision or choice of doctrines are dishonest, and that they knowingly make a wrong choice and are inclined to favor error, instead of honestly embracing the truth? This may be the case with some, but shall we say this of the whole, and without distinction represent them *all* as unjust, or partial, by calling them partialists? This to me looks rather uncharitable, and I think few will deny but that we are in some measure reprehensible, provided I have given a right definition of the word Partialist. But admitting Br. C. F. L. F.'s definition to be correct, and mine to be erroneous, may not hundreds of our opposing brethren, who, like myself have only superficially examined the word, make the same mistake and imagine the term Partialist to be an opprobrious one? This cannot be disputed, I think. Then in either case, whether my definition be correct, or incorrect, I cannot but think it is better to employ some other term. I give it as my judgment at least, and it is *impartial*. But enough perhaps has been said on the term Partialist and

Unitarian; at least I have no desire to extend remarks. I would only say to Br. C. F. L. F. if we cannot agree about names, we can I trust agree and rejoice together in the blessed hope, that Christ the great physician of souls will finally cleanse every individual of the human family from the worst of all diseases, sin; heal our backslidings, and save us with an everlasting salvation. S. R. SIBLEY.
Stamford, Conn.

LETTER FROM BR. BULKELEY.

Br. PRICE—It is with pleasure I inform you that I have made arrangements with the brethren in the following places, by which I am engaged in the stated ministration of the word three fourths of my time, to wit:—at Annsville, or Peekskill, the 1st Sunday; at Milton, the 3d Sunday, and one part of the day at Collaburg, and the other at Sing Sing, the 4th Sunday in each month. The above arrangement to commence on the 1st Sunday in September next, and to continue from that time regularly and in the order above named, until further notice.—The 2nd Sunday I am not as yet engaged, but do not doubt, that I shall find sufficient to employ my whole time, in the vicinity of the places already engaged.

The cause as you well know is comparatively new in all these places, but I think the prospect good for future increase. Opposition is extremely bitter, but we rejoice in the hope that the Lord will cause the wrath of man to praise him. All that is necessary I think, for the final success of the cause, in this region (attended by the Divine blessing) is the united, judicious, and zealous exertions of our friends. From the brief acquaintance I have had with them, I am led to the confident hope, that they will not be found wanting in these and the other good qualities so necessary to their success. In the present aspect of things, and above all in the nobleness of the cause, they have the highest inducement to persevere, and should they, (as I feel confident they will,) do what may without any extraordinary or undue exertions be done, for the promotion of the truth, it will very shortly, (if not at present,) be beyond the power of opposition to do us essential injury.

To our friends we say, go on in the good work you have so nobly begun, "Be not ashamed of the Gospel of Christ." Show that you are not, by the use of every means consistent with the character of men and Christians, for its promotion: and peace, charity and love, will crown your exertions, and the smiles of an approving conscience, the highest source of earthly felicity, will be your great and lasting reward.

To those who oppose us, we say, brethren we fight not against you, but against error, and we respectfully but earnestly solicit your aid in overcoming the monster. Desist we beseech you, from your intemperate warfare against the truth, lest happily ye be found to fight against the cause of heaven.

I had intended in this, to take notice of one or two brother clergymen, (Partialists,) but lest I should be too lengthy I will only now say, in the language of an eminent statesman, "I heartily wish them more grace and less impudence."

Be good enough to state in the Messenger that I will be at Collaburg in the morning, and at Sing Sing in the afternoon and evening, of the 4th Sunday in Sept; and also that my present place of residence is at Peekskill, N. Y. to which place all communications to me should be directed. As ever thine, in the spirit of gospel love and charity. SALMON C. BULKELEY.
Annsville, (Peekskill,) Aug. 25th, 1834.

LETTER FROM ALABAMA.

The following letter from Br. Atkins, was addressed Br. Whittemore, of the Trumpet and Magazine, Boston. Every thing pertaining to our cause at the South, will be received with interest by our readers, generally. We

have now two zealous, devoted ministers in Alabama, in the persons of Brs. Andrews and Atkins, and we hope their earnest call for assistance may be speedily answered.

The placing of the meeting-house at Mount Meigs, instead of Mount Olympus, to which Br. A. refers, was an oversight of ours.

Mount Nebo, (Ala.) August 3, 1834.

BR. WHITTEMORE—To-day is Sunday. I have just returned from Mount Olympus, where I preached to an interesting congregation, from 1 Thes. iv, 13, 14. Our prospects here are as flattering as could be expected. It will be recollected that it is at Mount Olympus, 14 or 15 miles north of Montgomery, and not at Mount Meigs (as Br. Price has through mistake stated) that our friends have erected a convenient and comfortable house of worship, which was dedicated in June last, (first Sunday.) On the first Sunday in July thereafter, we organized a small society, appointed officers, trustees, &c. Our cause in Montgomery is likewise truly prosperous. Br. Andrews is a host. I cannot omit a circumstance which occurred in this neighborhood, three weeks since. Parson Garrett, the Methodist preacher in charge of this circuit, published a notice that he would preach a discourse against Universalism. Accordingly he attended. Br. Andrews and myself likewise attended, and no doubt, the Parson, to the satisfaction of some few of his hearers, totally demolished the whole system of Universalism, which he observed neither himself nor any other person could understand.

After he dismissed his congregation, I arose and observed that I once more asked leave to occupy the house, (the house alluded to, is the Methodist church, the land for which I gave them) in order that we might have an opportunity of replying to his arguments, which was positively denied. I then told the congregation that a reply would be made immediately, under the shady trees in the yard, by Br. Andrews. Three fourths, or perhaps four fifths of the congregation were soon seated, and Br. Andrews mounted the steps of the church, and perhaps never were any arguments more completely "used up" than were Parson Garrett's. I pressed parson G—to stay and hear the reply. He offered an apology that he had to ride to Montgomery that evening. I said to him that no apology would be received. Br. A. went to him, and politely requested him to delay half an hour, as he was also going to Montgomery, and would accompany him. This also was rejected. The truth is Br. Garrett could but anticipate that should he have consented to have heard the reply, a few of his pious devotees might follow his example, and himself, and his whole band of admirers, might have to suffer the mortification of hearing some of his arguments so analyzed, as to cause all their horrid deformity to appear.

We at the south want a few more such spirits as Br. Andrews. Brethren in the ministry, here is an extensive field of labor. Fear not to come over and help us. Our cause is a glorious one. Inquiry is abroad, truth is taking to herself wings. May God grant that it may fly to earth's remotest bounds. WILLIS ATKINS.

DEDICATION AT ALBANY.

The new Universalist Church at Albany was dedicated to the service of Almighty God on Thursday 21st ult. The following is the order of the services.

Order of Services.

1. Voluntary. "The Lord is in his holy Temple."
2. Introductory Prayer. Br. Whitcomb.
3. Hymn. Streeter's Collection.
4. Reading of the Scriptures. Br. Whittaker.
5. Hymn 243. "How beautiful are their feet."
6. Sermon. Br. Williamson.
7. Original Hymn, (see below.)
8. Dedictory Prayer. Br. Sawyer.
9. Anthem, "Daughter of Zion," &c.
10. Concluding Prayer.

11. Anthem, "Oh praise God in his holiness."
12. Benediction. Br. Williamson.

The following Hymn was written by Br. C. Woodhouse, and sung on the occasion.

Dedication Hymn.

This day, O Lord, with grateful hearts,
And minds enlightened by thy truth,
We gather in these sacred walls—
The hoary head and blithesome youth;
And here, upon the bended knee,
We dedicate this house to thee.

Kind Father of the human race,
Smile on thy waiting children here;
O may thy holy presence dwell
In every heart divinely near;
And let our praise, like incense, rise
To meet our Maker in the skies.

We bow before thee and adore
Thee, as our sovereign Lord and Friend
The only wise and mighty God,
From whom all good and grace descend;
And, while we thank thee for thy care,
A gracious hearing give our prayer.

Inspire our souls with perfect love,
That casteth out all slavish fear—
O fire our hearts with heavenly zeal,
To worship in thy Temple here,
And spread thy Word from land to sea,
Till all shall find a God in thee.

Within these walls may truth reside,
And shed her influence around,
Till earth, with her unnumbered sons,
Shall hear and feel the joyful sound,
And, with united voices, sing
Eternal honors to thy King.

DEDICATION.

A new meeting house, owned by the Universalist and Christians in Kennedyville, N. Y. was dedicated to the service of Almighty God on the 12th of August. By the account given in the Magazine and Advocate, it would seem that although the Christians could unite with Universalists in building and owning a house of worship, the services of its Dedication must be separate. Accordingly we find that Br. L. L. Sadler performed the services of Dedication in the morning, and Elder Millard, of the Christian denomination, in the afternoon. Such distinctions may be countenanced in time, but they will not be recognized in eternity. There we shall rejoice to meet in one universal congregation, and to unite in one universal service—the dedication of our whole powers to the praises of Him who is the Father and benefactor of us all. It would be well could we partake of a little more of that heavenly temper and spirit, here below. Those especially who are so tenacious of the name of Christian, should strive to possess the spirit.

A new Society of Universalists was organized in the town of Monroe and vicinity, Ashtabula county, Ohio, on the 12th of July, 1834. Elisha Farnham, clerk.

Hudson River Association.

The Hudson River Association will meet at Amsterdam, Mont. co. on the second Wednesday and Thursday of Sept. next, (10th and 11th.) The new Universalist meeting house in that place, will be consecrated to the service of Almighty God, during the session. Sermon by Br. Le Fevre.

Religious Notices.

Br. C. F. Le Fevre will preach at Sing Sing the first Sabbath in Sept. in the forenoon, and at Collaburg in the afternoon. Br. Asher Moore, of Reading, Pa. will supply his desk in this city.

Br. T. J. Sawyer will preach in Poughkeepsie, the 3d Sabbath in September, (two weeks from tomorrow.)

Br. S. J. Hillyer will preach in Norwalk, in the school house near Mr. J. Mallory's, the 2d Sunday in September, and at Saugatuck, at 5 o'clock.

Br. A. Case will preach in Lougbridge the 2d Sunday in September.

Br. S. C. Bulkeley will preach at Annsville, or Peekskill, 1st Sunday; in Milton the 3d Sunday, and in Collaburg and Sing Sing, the 4th Sunday in each month, for the year ensuing. He will preach in Hillsdale, Col. county, the 2d Sunday in Sept.

Br. James McLaurin will preach in Centreville, Or. co. N. Y. Sept. 7th; and in Chester, Sept. 14th in Middleville, N. J. Sept. 21st.

THE CONTRAST.—A Fragment.

It was one of those beautiful mornings in June, to which the world seems a stranger, save those few whose lot Providence has cast in New England, that Robert M. called me from my room, to stroll with him on the pleasant banks of the winding C—. We were both young, and knew but little of the world, except what had been taught us by our pious parents. Fostered with superstition, our youthful minds had seldom soared beyond the limits of the Creed or Catechism. And this was to us a morning 'full of inspiration.' Seated on a little eminence, we began to muse upon the smiling face of nature. A noble stream, that meandered through the valley, was washing the turf at our feet, with gentle undulations. Mingled sounds of the purling rill, the rustling pine, and 'the bird of song,' came floating upon the zephyr, sweetened by far than the 'song of Houri in Moslem's paradise.' We saw the sun in peerless beauty gaze from the eastern sky, and shed his benignant rays upon the charming prospect before us. His sparkling beams glittered upon the gaudy mansion, but stopped not there; they stole through the vines that mantled the peasant's cot, and glimmered upon his rustic couch. His genial rays woke to newness of life the multifarious flowers that decked the splendid bowers of the rich, and beamed with equal lustre upon the meek-eyed violet that reared its unobtrusive head from the garden of the poor. 'Do you hear the music of that lark?' said Robert. 'Yes.' 'And does not some kindred breeze waft the same tone to me?' 'Yes,' said I, as he almost involuntarily exclaimed, 'The Lord is good unto—' 'all who love him,' said I. A pause ensued, which he at length broke. His eye was lit up with unwonted brilliancy, through which shone the fervor of his whole soul, as he gazed upon me, and asked, 'Can it be possible, that that Being who formed us all according to his own will and pleasure—who has spread before us this feast of enjoyment—who has for our happiness spread the flowery lawn, and caused its melliferous flowers to send forth their exhilarating fragrance—can it be possible, that he will so change his mode of government, as to torment, to all eternity, those very beings whom he now delights to bless, and for whose salvation he sent his only Son, to die on the cross?' 'Tis dangerous to think it otherwise,' I replied. 'O, I remember,' said Robert, 'that our good parson has often told us that if we did believe this, we should be left to strong delusions, and believe a lie, that we might be damned; and he must be correct. And those persons who believe that God will finally restore all the wicked from their lost condition, are very bad men—scoffers at religion; they are the idle, profane, the vulgar and profligate; and would to heaven that such a licentious heresy could be rooted from the world.' At this instant, a man who had overheard our conversation tottered beneath a wide spread cypress, whose shady foliage had screened him from our view. He was apparently 'bending beneath the weight of years;' the canker worm of sorrow seemed to have made him its prey; time and grief had furrowed his cheek and silvered his locks; and yet through his mild hazel eye shone a heart calm and unruffled as the tranquil wave that rode buoyant at our side. There was a 'kind of heaven' in the expression of his countenance, that time, with its wild scenes and cares, can never obliterate from the tablet of my memory. Bending on his ebony cane, he paused, and in tones of mingled sweetness thus addressed us: 'My youthful friends, listen to the counsels of age and experience.

'I once had two daughters—fair as the rose that buds in yonder garden—the pride of my heart, and the joy of the village circle. Light as the rose upon the mountain's top, they skipped over the fair fields of youth, and Heaven

smiled not on a happier father than was that of Helen and Amanda. But 'women will love,' and the hour of parting came at last. They were married.

Edward, the husband of Helen, was the son of a wealthy merchant, who had taken little pains with his child, except to indulge him in all his youthful whims and fancies; and, instead of storing his mind with wisdom and knowledge, had left him to follow the ignis-fatuus of his boyish inclinations. In his nightly rambles, he had been drawn into that den of misery and wretchedness, the cell of the gambler. The charms of Helen weaned him for a while from these direful haunts, during which time he imparted to her the dreaded information of his former course of life, which elicited from her a sharp rebuke; and this in its turn drove him from her embrace, and plunged him deeper than ever in the gulf of sin.

Amanda was more fortunate. She was led to the altar by one of earth's noblest sons. Genius, wisdom, and beauty, shone in the mild lustre of his eye, and the softer tints of love mantled the brow of Henry, as he pronounced his vows of eternal constancy, and pledged his sacred honor to cherish her whom he had taken to his bosom, from the bleak storms of adversity. Time rolled away. Helen sought refuge in the mansion that shielded her infancy, while Amanda was banqueting in the smiles of her adored Henry. While things were in this situation, news came, that a "protracted meeting" was to commence in the village on the following day. All was confusion. The merchant left his shop, the lawyer his client, and the plough of the neighboring peasant stood still in the furrow. The mechanic dropped his plane, the blacksmith laid aside his hammer, and the school boy his satchel, to listen to the groans and shouts of the many who were crying, 'What shall I do to be saved?'

'In the midst of this din and confusion, a rumor was spread, that in an obscure part of the village, there was a strange preacher. Little was known concerning him, except that he taught a dangerous heresy, predicted the ultimate overthrow of sin and misery, spoke of the final "restitution of all things" to holiness and happiness, and proclaimed the infinite love of God to all mankind. Helen was influenced by a friend to go and hear him; he told of the love the Father hath for his wayward children—that he chastened them but for their good; that Hell's direst engines of torture were built in the valley of iniquity, and her most deadly serpents were coiled in the forbidden paths of sin. She thought of Edward—conviction rushed to her heart—she no longer wished him cursed, but felt that he was cursed already. She sought for him in the den of his companions, and in the most persuasive tones of love and affection, she urged him to desist. She pointed him to his wretched, forlorn situation, and asked him if he had there found aught but the veriest dregs of misery and woe. He could not deny it; the "iron hand of experience" had stamped the fatal truth upon his livid brow. He promised reformation; his vow was remembered, and the once wretched Edward was restored to the bosom of his now doubly-affectionate Helen.

Amanda, the once happy Amanda, she on whose bridal morn beamed a cloudless sun—she who had long reposed in the fond embrace of a kind and affectionate partner (tears choked his utterance)—thank Heaven, said the old man, 'she has gone "where the wicked cease from troubling;" her ashes repose in the green mound beneath yon lonely willow; there "the weary are at rest."'

She left the embrace of her doting Henry, and the lone hour of midnight found her with a fanatical host, shrieking at the damning prospect that had been painted to her view. There, in the walls of the sanctuary—in the face of high Heaven, she was told, by infatuated, unfeeling

wretches, that she was a child of Hell—that her own dear offspring, whom she had laid in the tomb, was now burning in the caverns of despair, and would still burn on, till time grew old, and nature died! Alas! this was too much for her sensitive heart to bear: reason deserted its throne, and the wild furies of fancy reigned in its stead. She raved—she screamed—she called on God for mercy—she implored him to have pity on her wretched offspring!

'Henry gazed long and fearfully on this wreck of loveliness. He thought of former days, "when the sun seemed to rise but for their happiness—when, wrapt in the enchantments of fancy, this wide world seemed but a weedless garden; all above was sunshine—all beneath was flowers." He groaned at the contrast. "And all this wretchedness," said he, "was wrought by the heralds of the cross—by those persons who professed to be the disciples of him who restored reason; to the man, mourned for the suffering sons of mortality, and wept at the tomb of his friend." He shrunk aghast at the very thought; he called them the vicegerents of Satan—the murderers of his wife; he loathed the very name of religion—invoked the curses of Heaven upon the whole clerical fraternity—committed his bible to the flames; and the once noble, generous-hearted, and happy Henry is now roaming the earth, an avowed Atheist, and a perfect misanthrope!

'Young men—my story is nearly told; I shall soon "sleep with my fathers," and rest with my God. Already do I feel the icy grasp of my last enemy. Ponder well my simple tale, and, ere one half the suns have rolled over your heads, that have bleached my locks, its truth will be realized. Farewell.—*Universalist and Ladies' Repository.*

CHILDHOOD.

The green hills, the joyous gambols, the pure friendships of childhood, all thrill through the heart. The ancient man sits in the midst of a generation thrice removed from his own; he appears insensible to those around him—he is deaf and participates not in their joys; he beholds their sorrows with a cold unfeeling eye. But why does he, at times convulsively grasp his staff—and why does an unheeded tear occasionally trickle down his furrowed cheek! He is looking back—beyond the existence of the present generation; perhaps the image of her who hath slept in dust for half a century—she to whom his youthful heart was gathered up appears before his memory as once she bloomed—perchance the mother who watched or wept over his cradle and enhanced the joyousness of his early life, is breathing in his ear—or the bosom friend or companion of his youthful wanderings smiles upon him with the youth and ardor he has so long been a stranger to: where are they? Another people have grown up to maturity since their graves were first sodden.

JOHNSON AND REYNOLDS.

A long—warm, and a beneficial friendship had subsisted between Dr. Johnson and Sir Joshua Reynolds. The house and the purse of Reynolds were ever open to Johnson, and the word and the pen of Johnson were equally ready for Reynolds. It was pleasing to contemplate this affectionate brotherhood, and it was sorrowful to see it dissevered. 'I have three requests to make,' said Johnson a day before his death, 'and I beg that you will attend to them, Sir Joshua. Forgive me thirty pounds which I borrowed from you—read the Scriptures—and abstain from using your pencil on the Sabbath day! Reynolds promised, and, what is better, remembered his promise.

Cunningham.

MESSENGER & UNIVERSALIST.

SATURDAY, SEPTEMBER 6, 1834.

THEOLOGICAL DISCUSSION.

To Mr. Ezra Stiles Ely.—Letter 10.

Philadelphia, Aug. 27, 1834.

Dear Sir—In my last letter I pointed out the error of your *only reason* for denying that Matt. xxiv, 36—41, and Luke xvii, 22—37, are parallel passages. I had previously shown, that an acknowledgment of said parallel would destroy your entire argument drawn from Matt. xxiv and xxv. I stated, and the position cannot be successfully controverted, that a failure to establish a transition of reference at verse 36 of the former chapter, would require an admission that no part of either of the chapters can be fairly applied to any other events than those connected with, or immediately succeeding, the destruction of Jerusalem. Inasmuch as you have virtually acknowledged said parallel, by wholly neglecting to adduce any thing farther in denial, I feel justified in assuming that you have yielded the point.

For similar reasons I feel at liberty to assume, that you concede the correctness of the conclusion consequent of the facts stated in relation to the noun *aión*, namely, that the adjective *aiónios* cannot, and does not, in itself, express an endless duration. The extent of duration it signifies, must in all cases be determined by the nature of the subject or thing to which it is applied.

The duration expressed by the phrase “forever and ever,” must be determined in the same way. When applied to things confessedly pertaining to the immortal state, or to subjects which by other testimony are proved to belong to the incorruptible life, then, in such cases, it should not be limited as to the duration it signifies. So far as our present inquiry is concerned, it matters little how often it is applied to God or to things of an indissoluble nature. You are required to adduce as many passages as you can, in which the phrase in question is connected with punishment—remembering that said punishment must be shown to belong to the future state of existence. The passage quoted from the Apocalypse is of no advantage to your argument—for it speaks of the alternations of DAY AND NIGHT, which appertains solely to the concerns of *time*.

On your argument drawn from Luke xiii, 23, I remark, 1st. You assume that in the question, “are there few that be saved?” the querist had in view the salvation of the immortal state of being. This I deny. 2d. No one save a Calvinist of the ancient order will contend, that only a *few* of mankind will be the recipients of endless felicity. You, sir, have advanced rather more than three thousand cubits into the waters of Ezekiel’s vision; and I am not without hope that you will continue to advance, until you find that the waters are risen, waters to swim in but not to be passed over. You do not believe that of the whole human family *the few* will be saved and *the many* lost. Why then do you speak of the question in review as of a matter pertaining to the future state? 3d. You assert that the persons addressed in our Savior’s answer, were “members of the visible church in the world,” and that therefore Jesus “spoke of a different kingdom of God from that to which they then belonged.” But you err in the premises, and your argument is lost.—The Jews were in a certain sense “the children of the kingdom,” Matt. viii, 11, for they were the children of the patriarchs to whom the promises were made—but they were not Christians in any sense, for they did not believe in Jesus as the Messiah. 4th. In Matt. viii, 5—12, it is plain, that the Jews were the persons who were to be excluded from the kingdom of God, the Gospel kingdom, which they shut up against men, neither entering themselves, nor allowing others to enter; and that the Gentiles were to be admitted to the privileges and blessings of that kingdom. See Matt. xxi, 43—“The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof,” viz. to the Gentiles. 5th. The judicious Lardner states, that the declaration, “Many shall come from the east,” &c. signifies the calling of the Gentiles to Gospel privileges; and Whitby informs us, that “to lie down with Abraham, Isaac and Jacob in the kingdom of heaven, doth not signify to enjoy everlasting happiness in heaven with them, but only to become the sons of Abraham through faith.” Indeed, “it seems to me that nothing but the grossest perversion of the Bible can make this passage teach any other doctrine than this,” that the Jewish people, in consequence of their rejection of the Lord Jesus Christ, were themselves to be rejected

from, and the Gentiles admitted to, the privileges of his kingdom on earth.

Only two states of the man spoken of in Luke xi, 26 are mentioned. The first, when he had *one* demon—the last, when he had *seven*—both states pertaining to the present life. It remains to be shown that either the first or the last was the *immortal* state of that man.

You infer endless punishment from the declaration, made in reference to certain persons whose god is their stomach, “whose end is destruction.” Your argument rests on the meaning you affix to the word destruction. But when Esther said, “How can I bear to see the *destruction* of my kindred,” you do not suppose she meant to say, how can I bear to witness their interminable wretchedness!—The truth is, that many men, when speaking of religious subjects, affix a meaning to certain words which those words would not convey, if used in conversing or writing on any other topic. We frequently say of a man who is idle, extravagant, and intemperate, that his end will be destruction—and no one misunderstands us to have eternity in view. Of another we say, he is rushing headlong to destruction, and our meaning is not misapprehended. But when the word in question is found in the Scriptures, there are many whose minds are immediately drawn to a contemplation of something unutterably dreadful in the resurrection state. To this unwarranted popular prejudice, and to others of a like character, you have frequently appealed in the course of our friendly controversy.

To the Hebrew Christians Paul said, “Ye are come unto Mount Sion, the city of the living God, the heavenly Jerusalem;” and to the Ephesians, “Now therefore, ye are no more strangers and foreigners, [alluding to their former condition as Gentiles,] but fellow-citizens with the saints and of the household of God.” The Philippians were citizens of the same heavenly Jerusalem, and as such enjoyed the happiness ever consequent of faith in the promises of the Gospel. They were members of that “kingdom of God which is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit.” And the Apostle contrasted the soul inspiring faith and glorious joys of the Philippians, with the sensual gratification of those who minded earthly things. The desires and pleasures of the latter were earthly and sensual—but the hopes and pleasures of the former were spiritual, heavenly and divine. They looked in faith for the Lord Jesus, “who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue even all things to himself.” In this testimony Paul only mentions the *ability* of Christ “to subdue all things to himself,” but he certifies us in 1 Cor. xv, 38, that such *universal subjugation* WILL BE the issue of the Gospel economy. “And when ALL THINGS shall be subdued unto him, then shall the Son ALSO himself be subject (or subdued) unto him that put all things under him that God may be all in all.” Besure, the Christian believers did not “see all things put under him;” but they saw the exaltation of Jesus, who “by the grace of God tasted death for every man;” and they believed that this exaltation was connected with the determinate purpose of the Almighty, that “in the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

It is certainly true, as you allege, that he who does not bear his cross cannot be a Christian disciple—but it is not thence to be inferred that he will be doomed to endless punishment.

It is also true that the blessings of Christ’s kingdom on earth are shadowed forth by a sumptuous entertainment—and that those who were bidden to come and refused were not allowed to partake of the supper—but you have yet to show that in the whole matter there is any reference to the future state. Lardner, Gilpin, Whitby, and others, agree in considering it descriptive of the rejection of the Jewish people, and the calling and acceptance of the Gentiles. Why do you persist in assuming the predicates of your arguments?

In your remarks on certain passages in the Apocalypse, you have failed to notice many of my arguments thereon; and you have also assumed many of the points which remain to be established. You utterly neglect to inform me why you consider one part of the matter figurative and the other literal; or why nothing is said therein of a reunion of departed spirits and dead bodies; or why you suppose the dead delivered up by the sea were of a kind different from those delivered up by death and hades; or why *the sea* only, and not *the earth*, is said to give up the dead that were in it. You neglect to notice my statement that the lake of fire and brimstone is

mentioned in the close of chap. xix, connected with things obviously pertaining to the present world. You overlook the fact, that after the judgment spoken of in chap. xx, John “saw that great city, the holy Jerusalem, descending out of heaven from God,” which language forbids your supposition, that after said judgment the saints were to ascend up to heaven to God. The Bride, the Lamb’s wife, the holy city, the new Jerusalem, the tabernacle of the Gospel covenant, came down from God out of heaven; not that the Church ascended to God from the earth. Of this holy city, this new Jerusalem, all believers were to be, and are, the inhabitants. Paul said to the Hebrews, as before quoted, “Ye are come to Mount Sion, the city of the living God, the heavenly Jerusalem.” Of every one who should take away from the words of the prophecy, it was declared, “God shall take away his part out of the book of life, and out of the holy city”—that is, he should be excluded from the privileges of the new Jerusalem, the Gospel kingdom. The time referred to cannot easily be mistaken. “The Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. . . . Seal not the sayings of the prophecy of this book, for the time is at hand.” Daniel was commanded to “shut up the words, and seal the book,” because the time was not at hand—but John was commanded not to seal the book, because the time was at hand. Daniel was informed that “when he shall have accomplished to scatter the power of the holy people, [the Jews] all these things shall be finished.” He speaks of “a time of trouble, such as never was since there was a nation even to that same time,” which language our Savior quotes in Matt. xxiv in reference to the destruction of Jerusalem; and Daniel adds, “and at that time thy people shall be delivered, every one that shall be found WRITTEN IN THE BOOK.” I think these remarks throw much light on the reference of the Apocalyptic vision. I should be pleased to pursue the subject—but a desire to be as brief as possible admonishes me to forbear.

In connexion with your remarks on Rev. xx, you introduce Matt. x, 28—“And fear not them which kill the body,” &c. I noticed this passage in a former letter, and endeavored to show, which I think I succeeded in doing, that no argument in proof of endless punishment is thence deducible. I informed you that the language in question was addressed to the disciples of our Lord, and to no other persons; that I dispute any reference therein to the Supreme Being; that *ability* to destroy does not imply determination so to do; and that Gehenna, as used in the Bible, does not appertain to any state of being beyond the present. Until you see proper to attend to these particulars, I feel at liberty to omit any notice of your groundless conclusions. Besides—you have informed me that *gehenna* and *tartarus* are both in *hades*; and you concede that *hades* is to be destroyed. Consequently, *the lake of fire* is the only hell you have remaining; and it will be of no avail to cite passages in which either *gehenna* or *tartarus* occurs, unless you revoke your concession in relation to the destruction of *hades*.

In your comments on the passages in the Old Testament in which the expression, “shall not be quenched,” occurs, you make sweeping work. First of all, you deny that Jesus in Mark ix, 43 either quoted or referred to Isa. lxvi, 24. In this denial you are unsupported by any commentator with whose writings I am acquainted. Dr. George Campbell is pointedly against you. Diss. xii, P. I. § 30, you say, Jesus only used language similar to that found in Isaiah. It is more than similar—it is nearly *verbatim*. Parkhurst says, “Our Lord seems to allude to the worms which continually preyed on the *dead carcasses* that were cast out into the valley of Hinnom, Gehennan, and to the *perpetual fire* kept up to consume them.” Prof. Stuart says, that in Gehenna “perpetual fires were kept up in order to consume the offal which was deposited there. And as the same offal would breed worms, hence came the expression, ‘where the worm dieth not, and the fire is not quenched.’”

But even admitting (what I do not admit) that Jesus in Mark ix, only used similar language to that found in Isaiah lxvi, it is nevertheless certain, that the signification of words and phrases in the New Testament must be learned from the Old. Our Master condemned the Scribes and Pharisees for having made void the law of God through their traditions. He came not to destroy the law and the prophets, but to fulfil. The disciples, (to whom, and to whom only, the language in Mark ix, 43, et seq. was addressed) were to “search the Scriptures;” and it is from *them*, namely, from the Scriptures of the Old Testament that we are to learn the signification of words and phrases in the New.

Now the disciples knew, that the expression, *ou sbesthesetai*, it shall not be quenched, was thrice used in reference to the fire on the altar of the old covenant. Lev. vi, 9, 12, 13.

But you say that in Isa. lvi, 24, xxxiv, 10, Jer. vii, 20, and Ezek. xx, 47, the evangelical prophets "described such judgments upon the wicked as were to bring them down to endless pains"! I am utterly astonished that a man of your reputation as a Biblical critic, should have given utterance to an assertion so destitute not only of proof but of plausibility. But let us examine the passages in the order in which you have referred to them.

Isa. lvi, 23, 24, "And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Now, in order to sustain your argument, you must either admit that there are *new moons, sabbaths, carcasses, worms and fires*, in the immortal state; or show that these are altogether figurative expressions, and that they appertain to the concerns of an incorruptible life. Your saying that *undoubtedly* such is the case, is not deemed equivalent to proof. I make the same remarks on Jer. xix, 6-9. "The days come, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of Slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of heaven, and for the beasts of the earth."

Isaiah xxxiv, 10. I ask you to point out a single word in this passage which can even be tortured into the semblance of proof of the doctrine of endless wo. The connexion of the passage affords as much evidence that cormorants, bitterns, owls, thorns, brambles, dragons, wild beasts, vultures and ravens, will be doomed to endless punishment, as that such was the fate of any inhabitant of Idumea.

Jer. vii, 20, proves as clearly that beasts, trees, and the fruits of the ground were driven into endless despair, as it does that such was the doom of the dwellers in Jerusalem. In verses 29-34; the judgment that was to come upon the land is plainly pointed out; and any one who will examine those passages will perceive their entire correspondence with Isa. lvi, 24, and Jer. xix, 6-9, and also their irrelevancy to a future state. In Jer. xvii, 27, it is written, "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall burn and not be quenched." He who can discover any proof of endless punishments in passages like the foregoing, must possess a theological eyesight of which I acknowledge myself entirely destitute. Sure I am, that were I to adduce equally irrelevant testimony in proof of the final holiness and happiness of all mankind, my brethren in the faith would be ashamed of their co-worker in the Gospel.

Ezek. xx, 47, furnishes as much proof that endless punishment was to be the doom of "the forest of the south field" and of "every green tree" therein, as it does that endless misery will be the destiny of any of our race.

You continue to insist that the fire and worms in the valley of Hinnom, are used by Scripture writers as emblems or symbols of interminable wo. You asserted in a former letter, that such is the sense in which Gehenna was used in the days of Christ, which point you thought you had proved by appealing to the Targums. But when I desired you to cite a passage from any respectable Jewish Targum of an earlier date than the 2d century of the Christian era, you discovered that you could furnish no such citation, and silence on this important point is the only answer I receive.—Allow me to repeat, however, that the Old Testament is the expositor of the meaning of the language of the New; and that the *reality* must be proved before the *emblems* can properly be chosen. It will be time enough to select the emblems or symbols of endless punishment, after said doctrine shall have been clearly established.

You will perceive by turning to my last letter, that I deny the reference of Heb. ix, 27, 28 to *natural death*. I conceive that the allusion is to the appearance of Christ in the capacity of a *priest*, and not in the character of a *judge*.

"You make what seems to me a desperate effort to show that Acts xvii, 31 refers to some" yet future general judgment. In reply, I remark, that Paul, in addressing the Athenians, did not refer the Greeks to any temporal judgment coming on Jerusalem—nor to any past judgment—nor

to any then present judgment—but to the then future Gospel day, in which God should judge or rule the world in righteousness by that *man* whom he had ordained. When Paul preached at Athens, Jesus had not yet come in the kingdom which the Father had appointed him. Nevertheless, our Lord had said, "The Son of man shall come in the glory of his Father with his angels, [and this, as in Matt. xxiv, 30, was to be 'immediately after' the tribulation that came on Jerusalem,] and then he shall reward every man according to his works. [He was to come to do this—not that people were to go into another world to be judged.] Verily, I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." Matt. xvi, 27, 28. This coming of Christ to rule or judge the world, is the one to which Paul alluded, as well in writing to the Romans as in addressing the Athenians.

You say, "I deny that God has ever yet judged the world collectively." The point for you to prove is, that *he ever will* thus judge the world, and that endless punishment will be a part of the judgment.

Your reasoning on the resurrection is ingenious, but I deem it sophistical, and think that a few plain remarks will show the fallacy of your conclusions.

You admit that all mankind will be raised from the dead; that they will be made alive *in Christ*; that this universal resurrection will be in incorruption, glory, power; that it will be a resurrection in a spiritual body; and that all men in the resurrection will be freed from the appetites, propensities and passions of the flesh. A denial of the latter statement would be Sadduceism—for the Sadducees supposed that if there was any resurrection men in that state would possess many, if not all, the attributes of the animal body. The question proposed to our Saviour was predicated of this error.

Passing by several minor particulars, which you mention more as matters of opinion than of positions established, I shall proceed to notice all your arguments.

You cite John xv, 2-6. "Every branch in me that beareth not fruit, he I take away....If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." From this testimony you argue, that many of those who shall be made alive *in Christ*, will subsequently be cast off, having ever been unfruitful in good works.

But to be in Christ in this mutable state, surrounded by temptation, exposed to the power of deceptive influences, and liable each moment to be led into sin, is a very different matter from being in Christ in an unchanging state, removed from the influence of tempting and corrupting circumstances. He who is in Christ, even in this life, is a new creature—for he "has put off the old man, which is corrupt according to the deceitful lusts," and has "put on the new man, which after God is created in righteousness and true holiness"—but he may revert to his former estate, and be cast off as an unfruitful branch. Now, if you can prove that any one who will be made alive *in Christ*, in incorruption, and in a spiritual body, and who is therefore a new creature, will not *abide* in Christ, or will ever again put on the old man which is corrupt according to the deceitful lusts, then you will have proved that such an one will be cast off—but not otherwise.

Besides—"In the resurrection they shall be the children of God, being the children of the resurrection." But you allege, that because many men in this world entertain unworthy conceptions of the Infinite Mind, being at the same time the off-spring of Deity, therefore "millions who will be the children of God by the resurrection from the dead will be undutiful and rebellious children forever." Setting aside the insufficiency of the reasoning from which this conclusion is drawn, I feel much satisfaction in being enabled to inform you, that "the creation itself also shall be delivered from the bondage of corruption into the GLORIOUS LIBERTY of the children of God." Rom. viii. And that this *glorious liberty* excludes the idea of sin and suffering, is too apparent to require proof.

You seem to think that by the simple, abstract resurrection of all mankind, death will be destroyed; and that this is all the Apostle meant by saying, "The last enemy shall be destroyed, death." But according to your theory of endless punishment, there is a *later enemy* than the last!

You think that the expression, "as we have borne the image of the earthy, we shall also bear the image of the heavenly," is restricted in its reference to believers. On the contrary, I consider it expressive, in a more explicit

form, of the sentiment of the declaration, "As in Adam all die, even so in Christ shall all be made alive." Throughout the chapter, the Apostle presents the condition of mankind while in the flesh, in contrast with what their condition will be in the resurrection state. *In Adam*, the first, who was made a living soul—corruption, dishonor, weakness, animal, earthy. *In Christ*, the quickening spirit, the Lord from heaven—incorruption, glory, power, spiritual, heavenly. And he argues, that as mankind in Adam have borne the image of the earthy, even so in Christ they shall bear the image of the heavenly.

But you say, that to be raised from the dead in an incorruptible, glorious, and spiritual body, is a different matter from being born of God. Allowing (what is not allowed) that there is some force in this remark, I must inform you, that "every tongue shall confess that Jesus Christ is Lord," which no one can do without believing; and it is written, "whosoever believeth that Jesus is the Christ is born of God." 1 John, v, 1.

In noticing the expression, "but every man in his own order," you say, "These orders will be entirely different." But you err in supposing that any other than an *order of time* is alluded to—for the Apostle proceeds to say, "Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy shall be destroyed, death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject [or subdued, for the original word is the same] unto him that put all things under him, that GOD MAY BE ALL IN ALL." In view of this unequivocal and heart-rejoicing testimony, how can you feel justified in asserting, that "all the natural advantages and glories that will accrue to the wicked from the resurrection will but prepare them for endless punishment"? Will any one be prepared for endless punishment, after being subdued unto Christ in the same way that Christ will be subdued or subject to the Father?

In the light of the foregoing remarks and conclusion, we perceive that Daniel xii, 2, and John v, 28, 29, have no reference to a resurrection into an immortal state of being. We agree in believing that these passages refer to the same event—and I clearly showed, in my letter of April 7, that the connexion of the passage in Daniel was quoted by our Saviour, and applied to the period of the destruction of Jerusalem. The passage in John refers to the same period. It is true, that being *in the graves* is spoken of—but in Ezek. xxxvii, the whole house of Israel is represented as being *in the graves*, which only signified their state of bondage in Babylon, from which the Lord promised to bring them out, and to place them in their own land.

The word *resurrection* in the passage in John affords no proof that the allusion is to a rising into an immortal state—for, as Dr. Campbell justly observes, "this is neither the only, nor the primitive import, of the word *anastasis*. It denotes simply, being raised from inactivity to action, or from obscurity to eminence, or a return to such a state, after an interruption." Note in Matt. xxii, 23. I do not feel required to explain either of the passages in question, until you attempt to prove that they refer to the immortal state of existence.

You say that the Pharisees believed in the resurrection of all mankind; and this is the predicate of your argument on Acts xxiv, 15. But you err in the premises, and your argument falls to the ground. The only resurrection acknowledged by the Pharisees was, as Prideaux calls it, "a Pythagorean resurrection, that is, a resurrection of the *soul only*, by its transmigration into another body," and even this resurrection, or transmigration, was by them confined to such as they denominated the *just*—and these were chiefly Hebrews. Josephus says, that "the souls of good men only are removed into other bodies." Thus far, and no farther, the Pharisees allowed a hope of the resurrection of the dead—but Paul hoped for the resurrection *both of the just and of the unjust*. It was with him a matter of rejoicing—of desire, of faith, and consequently of hope. He neither desired nor believed that any man would be raised in an unjust, inglorious, corrupt character. He did not *desire* it—for he was a benevolent man; and he did not *believe* it, for he was a Christian. As a Christian disciple he believed that "in the resurrection they are as the angels of God in

heaven;" and as a Christian Apostle he declared that all shall be made alive in the image of the heavenly.

It is true that Jesus wept over Jerusalem, yet Jerusalem was destroyed. And from the fact, that in weeping over it he spake *only* of temporal calamities coming upon the devoted city, Luke xix, 41—44, I infer two unanswerable objections to the doctrine of endless punishment. 1st. Men of wisdom do not overlook the *major* calamity and deplore the *less*. Consult the passage above cited, and Luke xxiii, 27—30, compared with Matt. xxiv, 19, and then say, whether, if Jesus had believed in endless punishment, he would have so wept over temporal misery, without once hinting at the doctrine of interminable woe! 2. Of Jesus it is said, he "is the same to day, yesterday, and forever." Think you that he who wept over the temporal wretchedness of the inhabitants of Jerusalem, could behold the undying agonies of millions of our race, without shedding tears of blood?

But the destruction of Jerusalem was not an *ultimate evil*, as endless misery would undoubtedly be—and consequently the comparison you introduce is not allowable, and the illustration, as such, is sophistical.

I have not denied the existence of super-human beings, termed angels. But I have denied, and you have not proved, that such beings are referred to in the passages quoted from Peter and Jude.

After citing Luke xx, 34—38, you say that, but for the expression, "they which shall be accounted worthy," this text would render you a Universalist. In this state of the case, I feel encouraged to hope that I shall yet succeed in convincing you of the truth of Universalism. At least I am satisfied that (provided you do not consent to leave this matter, as you have left many others, entirely to the judgment of our readers,) I shall succeed in proving that you cannot consistently believe the doctrine of endless punishment.

You will discover, on a perusal of the conversation between our Savior and the Sadducees, that the latter only desired to know whose wife the woman should be in the resurrection. Their question did not call for information as to the number who should be raised from the dead. The answer of Jesus certified *them*, and certifies us, that all who shall be raised shall be as the angels of God in heaven. If you confine the resurrection, as did the Pharisees, to a part of mankind, you must yield the doctrine of endless punishment, unless you can prove that doctrine without first admitting a resurrection from the dead. But as you allow that all shall be made alive in Christ, I do not believe you can consistently deny that in the resurrection all mankind shall be as the angels of God in heaven.

In speaking of those who shall be accounted worthy to obtain the resurrection from the dead, Jesus did not intend to countenance the doctrine of the Pharisees, viz. that only a part of our race shall ever be raised; neither did he deem it necessary, in answering a question which pertained only to the condition of men in the resurrection, to say *how many* would be raised. He simply taught the general truth, that all who shall be raised, shall, in the resurrection, be equal unto the angels, being thus introduced into "the glorious liberty of the children of God." In the Christian economy, all who have borne the image of the earthly and have died in Adam, are considered worthy of being made alive in Christ, in the image of the heavenly.

2 Cor. v, 10, was noticed in my letter of April 7, and I shall not feel required to notice it again, until you attempt to answer the reasoning already offered thereupon.

Among several passages which have no bearing on the question in debate, you cite the language of Christ to the Jews—"Ye will not come unto me that ye might have life." The same exalted personage said, "And I, if I be lifted up from the earth, will draw all men to me." It remains to be proved that the temporary unwillingness of man shall finally defeat the purpose of the will of Christ.

All that you say in relation to the forgiveness or remission of punishment, is out of place. I cannot be diverted from the question in debate. If you can cite any law of God with the penalty of endless punishment annexed, you will have proved your point. I may add, however, for your information, that the only Divine forgiveness in which I believe, is the forgiveness of sin.

In proof of endless punishment you quote the declarations of Jesus touching the sin of blasphemy, which, in your judgment, is the *sin unto death*. But you assume all the points on which the supposed relevancy of this testimony rests.—You assume that *aiouion kriseos*, *aiouion* condemnation, necessarily belongs to the future state. The *aiouion* priesthood of Aaron, the *aiouion* covenant of the law, and other

aiouion things mentioned in the Bible, appertained not to the incorruptible life. It is therefore plain that the simple connexion of *aiouion* with condemnation does not establish your theory of endless punishment.

But perhaps you will urge the declaration, "neither in this world, neither in the world to come." But you assume that the meaning of this expression is, "neither in this present life, neither in the immortal life to come." Such is not the import of the declaration. *Olam ha bo*, the world to come, is a constant phrase among the Jewish writers for the times of the Messiah. Pearce says—"Neither in this world, &c. Rather, neither in this age, nor in the age to come; i. e. neither in this age when the law of Moses subsists, nor in that also, when the kingdom of heaven, which is at hand, shall succeed to it." To the same import, see Whitby, Adam Clarke, Wakefield, &c.

You assume that "the sin unto death" is a sin unto *endless* death. You have furnished no proof of this position.—Horne, Whitby, Rosenmuller, Clarke, and others unite in considering the expression applicable only to the *death of the body*.

I might add other remarks—but those already offered are deemed sufficient to show, that you were not justified in saying, "Of course, I consider it as settled, by Christ himself, that every blasphemer against the Holy Ghost will be a subject of endless punishment."

Gill, Campbell, Whitby, and others, state that the phrase "kingdom of God," in Mark x, 15, refers not to the future state, but to the Gospel kingdom on earth.

I have shown, in previous letters, that the question, "what is a man profited if he gain the whole world and lose his own soul?" alludes only to *natural* life. The word *psuche*, is thus twice translated in the preceding verse. Clarke says, "I am certain it means life in both cases." To the same import, Pearce and Wakefield.

I have also shown in previous letters, that verses 27 and 28 of Matt. xvi refer to one and the same coming. There is no plausibility in the supposition that verse 27 refers to a yet future event, since it is acknowledged that verse 28 alludes to the coming of Christ "immediately after" the tribulation which came on Jerusalem, Matt. xxiv, 30. The simple reading of the verses in connexion will evince the fallacy of supposing a transition of reference. See Adam Clarke, Cappe, Rosenmuller, etc.

Thus have I endeavored fairly to meet, and candidly to examine, every argument presented in your long yet friendly epistle. In so doing, this letter has been made to occupy more space than was contemplated in your original proposal for a written discussion. It matters little, in my judgment, how much either of us may write in any one communication, provided it be in defence of particular positions previously stated, or in refutation of particular arguments previously advanced—but I deem it inexpedient to introduce *new topics* of discourse, however much bearing they may have on the general issue, if by so doing any letter be protracted to an unreasonable length. If the Lord will, we shall have time enough fully to discuss the question in debate without confusing the minds of our readers.

Rejoicing "with joy unspeakable and full of glory" in "the faith once delivered to the saints;" realizing, that in my heart dwelleth the Comforter, even the Spirit of Truth, whom the world cannot yet receive because of the blindness of their minds; desiring that this epistle may be so blessed as to bring many to the knowledge of the truth as it is in Jesus; and firmly believing that you, and I, and the whole world of mankind, shall yet rejoice together in the salvation of the Lord, I subscribe myself, affectionately yours, &c.

ABEL C. THOMAS.

The communication with the signature "Truth" has been received. We decline inserting said article for two reasons: 1st. My friend E. S. Ely will not thank any one for interfering in our controversy on his behalf. 2d. The writer of the communication in question neglected to send us his name—and he ought to know that we "war not with shadows."

I will add, that if the person who signs himself "Truth," denies the verity of Divine Revelation, he will obtain as much information by consulting some of the many volumes written on that subject, as he would by a correspondence with

A. C. T.

General Convention.

The General Convention of Universalists for the United States of America will assemble in Albany on Tuesday evening, Sept. 16, and continue in session the two following days.

REASONS AGAINST UNIVERSALISM.

In the last No. of the New-York Christian Intelligencer we observe an article under the above caption. The article seems to be furnished by a correspondent over the signature of "G. B." It was recently put into his hand by a friend. In forwarding it he takes occasion to express the following sentiments.

"The efforts which the Universalists are making to vend their soul-destroying opiates, ought to awaken a correspondent zeal in them who are anxious to maintain the honor of God's laws, and the holiness of the christian religion against the men of perverse minds, who debase the government of Jehovah, and virtually extinguish the purity of the gospel system."

What kind of *honor* and *holiness* and *purity* our friend "G. B." alludes to is evident from the fact that they are unfavorably affected by the doctrine of the final holiness of all men, and maintained by the doctrine of endless sin and suffering.

That our Limitarian friends ought to possess a little more zeal, or if you please, a little more *courage*, in meeting the vendors of "the soul destroying opiates" of Universalism, admits of no question, that is, if they believe, as they professedly do, that they are so extremely fatal to "the honor of God's law and the holiness of the christian religion." But there are some startling facts on this subject which we shall take another opportunity of presenting.

We are heartily glad however to see the Intelligencer out once more against Universalism. It reminds us of two or three circumstances which were almost forgotten. The first is the astonishing civility of that paper since the little affair with Br. Thomas last fall. Few indeed have been the instances in which it has manifested its usual ill-humor and malignity.

But the most important is an old promise of the Rev. Dr. Brownlee, made about the first of Nov. last. This valiant gentleman then told the readers of the Christian Intelligencer that he should "*sift* Universalism to the bottom—with all its arguments," before he had done with it. Now it is most true that he *sifted* industriously for about seven weeks—but it is equally true that he scarcely in all that time disturbed with his wretched sieve even the *surface* of Universalism, much less did he come near the *bottom*. We only saw a little dust which he shook out of *Edwards vs. Chaucey*. By the way, we would suggest to Dr. Brownlee that "the rock of our salvation" is not the easiest thing for a man of his strength to *sift*.

But where has he been for these last 7 or 8 months? We have waited patiently, every week expecting his re-appearance. Hitherto we have waited in vain. Considering his case, we could not help calling to mind Shakspeare's Painter in 'Timon of Athens.' "Promising is the very air of the time: it opens the eyes of expectation: performance is even the duller for his act; and, but in the plainer and simpler kind of people, the deed is quite out of use. To promise is most courtly and fashionable: performance is a kind of will or testament, which argues a great sickness in his judgment that makes it." And so probably Dr. Brownlee would have found by experience had he in good earnest attempted what he so boastfully promised.

S.

CANTWELL'S BRIDGE, Del.

On Sunday, Aug. 24th, we had meetings "in the woods" near Cantwell's Bridge, morning and afternoon; and in the evening our meeting was held in the Academy. A goodly number of people listened to the three discourses delivered on the interesting occasion—and little doubt is entertained that much good was effected. Br. S. W. FULLER proposes visiting the neighborhood in the month of October. He will be greeted by warm friends, and his testimony will be gladly received into many good and honest hearts.

A. C. T.

DEDICATION AT NEWARK.

It is expected that the new Universalist Church in Newark, N. J. will be dedicated to the service of Almighty God, the second Sabbath in this month, a week from to-morrow. Sermon by Br. A. C. Thomas, of Philadelphia.

Universalist Books,

Of various kinds, may be had *wholesale and retail* at the Messenger Office, 2 Chatham-Square, N. Y.

THE YOUNG.

BY WILLIS G. CLARK.

When into dust, like dewy flowers departed,
From our dim paths the bright and lovely fade:
The fair in form—the pure—the gentle hearted,
Whose looks within the breast a Sabbath made;
How like a whisper on the inconstant wind,
The memory of their voices stirs the mind.

We hear the sigh, the song, the fitful laughter
That from their lips, in balm, were wont to flow,
When Hope's beguiling wings they hurried after,
And drank her syren music, long ago;
While Joy's bright harp to sweetest lays was strung
And poured rich numbers for the lov'd and young!

When the clear stars are burning high in heaven,—
When the low night-winds kiss the autumnal tree,
And thoughts are deepening in the hush of even,
How soft those voices on the heart will be!
They breathe of raptures which have bloom'd and died,
Of sorrows, by remembrance sanctified.

Yet, when the lov'd have from our pathway vanish'd,
What potent magic can their smiles restore?
Like some gay sun-burst, by the tempest banish'd,
They pass'd in darkness—they will come no more.
Unlike the day-beams, when the storm hath fled,
No light renew'd breaks on their lowly bed.

INDUSTRY.

BY THE REV. J. HECKVOLDER.

Seating myself once upon a log, by the side of an Indian, who was resting himself there, being at that time actively employed in fencing in his cornfield, I observed to him that he must be very fond of working, as I never saw him idling away his time, as is so common with the Indians. The answer he returned made a very great impression on my mind. I shall try to relate it as nearly in his own words as possible:

"My friend," said he, "the fishes in the water and the birds in the air, and on the earth, have taught me to work. By their example I have been convinced of the necessity of labor and industry. When I was a young man, I loitered about a good deal, doing nothing, just like the other Indians, who say that working is for whites and negroes, and the Indians have been ordained for other purposes—to hunt the deer, and catch the beaver, otter, racoon, and such other animals. But it one day so happened, that, while hunting, I came to the bank of the Susquehanna, and having sat myself down near the water's edge to rest a little, and casting my eye on the water, I was forcibly struck when I observed with what industry the mecehgalingus [sun-fish] heaped small stones together to make secure places for their spawn; and all this labor they did with their mouth and body, without hands!

"Astonished, as well as diverted, I lighted my pipe, sat awhile smoking and looking on, when presently a little bird, not far from me, raised a song, which enticed me to look that way. While I was trying to distinguish where the songster was, its mate, with as much grass as it could hold in its bill, passed close by me, and flew into a bush, where I perceived them together, busily employed in building their nests, and singing as their work went on. I saw the birds in the air, and the fishes in the water, working diligently and cheerfully, and all this without hands. I thought it was strange, and I became lost in wonder. I looked at myself, and saw two long arms, provided with hands and fingers, and with joints that might be opened and shut at pleasure. I could, when I pleased, take up any thing with these hands, hold it fast, or let it loose, and carry it along with me. When I walked, I observed, moreover, that I had a stout body capable of bearing fatigue, and supported by two stout legs, with which I could climb to the top of the highest mountain, and descend at pleasure into the valleys.

"And is it possible, said I, that a being so wonderfully formed as I am, was created to live in idleness; while the birds which have no hands and nothing but their little bills to help them,

work with cheerfulness, and without being told to do so? Has, then, the great creator of man and all living creatures, given me all these limbs for no purpose? It cannot be. I will try to go to work. I did so, and went away from the village to a spot of good land, where I built a cabin, enclosed ground, sowed corn, and raised. Ever since that time, I have enjoyed a good appetite and sound sleep; while the others spend their nights in dancing, and are suffering with hunger, I live in plenty. I keep horses, cows and fowls. I am happy. See, my friend, the birds and fishes have brought me to reflection and taught me to work!"

The following was written by one whose knowledge of human nature was never exceeded. It is the language of truth and soberness; and we recommend every mother whose eye it may meet to put the principles into practice. Try it for one year, or even for one month if your practice has been different, and you will very soon see the beneficial effects. —Trumpet.

HINT TO MOTHERS.

When we contemplate what great things depend on what, to a superficial observer appears of small moment, we wish to speak a word of caution. Our subject is that of the common every day conversation of mothers with their children. But the moment we look on this subject, it presents itself in so many shapes, and in such an extended light that we hardly know where to begin, much less where to end.

But for this present time we will only say something on the manner which we humbly and earnestly desire our dear wives and sisters to observe.

When giving to your children commands, be careful that you speak with a becoming dignity, as if, not only the right, but the wisdom also, to command was with you. Be careful not to discover a jealousy that your injunctions may not be attended to, for if the child sees that you have your doubts, they will lead the child to doubt too! Be cautious never to give your commands in a loud voice, nor in haste. If you speak loudly in order to be obeyed, when it is not convenient to raise your voice you must expect to be disobeyed; and if it be convenient for you to speak loudly, you must remember it is inconvenient for others to hear it.

But with regard to manner, be careful to speak in a soft, tender, kind and loving way. Even when you have occasion to rebuke, be careful to do it with manifest kindness. The effects will be incalculably better. When you are obliged to deny the request that your child may make, do not allow yourself to do this with severity. It is enough for our dear little ones to be denied of what they may think they want, without being nearly knocked down with a sharp voice ringing in the tender ears.

If you practice severity, speak harshly, frequently punish in anger, you will find your children will imbibe your spirit and manners.—First you will find that they will treat each other as you treat them; and after they arrive to a little age, they will treat you with unkind and unbecoming replies. But if you are wise, and treat your little ones with tenderness, you will fix the image of love in their minds, and they will love you and each other, and in their conversation will imitate the conversation which they have heard from the tenderest friend which children have on earth.

FOURTH VOLUME.

New-York Christian Messenger and Philadelphia Universalist.

The third volume of our paper being now so far advanced, (7 Nos. more closes it,) we have thought it advisable to say a word or two to our patrons in relation to the succeeding, or fourth volume. We do this for the double purpose of making known our intentions to continue the paper, and to enable those feeling an interest in sustaining a Periodical

of this kind in the important location which this occupies, to make a general effort in its behalf.

In the prosecution of our labors on the 4th volume, no material change will take place in our course, from that which has characterized the preceding ones, other than to avail ourselves of every improvement which may be suggested, in the spirit and manner of treating the great subject to which the paper is devoted, and which may be within our power. It has been the constant aim of its co-conductors, and will continue to be, to give it that character and standing, which shall entitle it to respect from its opposers, (whether it receives it or not,) and which shall secure to it the most perfect confidence of its friends—to make it, in short, what it professes to be, a *Universalist paper, in truth and verity*. From the highly flattering testimonies presented us in a steady increase of its subscription, in private communications, and by our brethren who are engaged in the same glorious cause of mental emancipation, we feel justified in believing that the exertions bestowed on it, in the past, have not been fruitless.

Although, as before stated, the steady increase of our subscription list, from the commencement of the paper, has afforded solid grounds of encouragement in every stage of it, showing that perseverance must finally render it completely successful; still we are constrained to call on our friends for a continued, and if consistent, increased effort in extending its circulation. They will understand the necessity of this, when we assure them, that we have now applied ourselves, unceasingly, to its business for near three years, and cannot be said to have derived any thing from it, as yet, towards a livelihood. It is true, that had we in hand, what is now outstanding, we should have realized a trifle; but as yet there have been no available pecuniary benefits. This, to the casual observer, will no doubt appear very discouraging—it has so to ourselves, in some of the previous stages of the paper.

We have had many and altogether unforeseen difficulties to encounter, in establishing it—difficulties that would have effectually prevented the undertaking, had they been apparent at the commencement. But we have seen them gradually removed, until it is with much gratitude that we are enabled to say to patrons that they are mostly overcome. We have seen confidence in its character and punctuality gradually extend—its list regularly (although slow) increase under every obstacle to its advance, till it has arrived at a stage in which one united effort of its friends will in all probability place it in a situation to yield us a comfortable subsistence.

We have made this explicit statement because it has seemed due to the many individuals, both here and in various other sections, who have taken such an abiding interest in the welfare of the paper, and because the question is frequently asked "Will it be continued?" It will also serve as a reason to our patrons generally, why we ask their exertions once again in our behalf. If we can trust at all, therefore, to the profession of interest in it—if it has been serviceable in the least to our cause here, or elsewhere, shall we not be justified in asking this favor at the hands of its friends? We doubt it not. Let then every subscriber, who feels at all interested, remember it substantially in this matter. They have now near two months before them, and surely they can make some interest for it in that time. We desire returns as early as convenient; before the close of the present volume, if possible.

We would say one word on the subject of punctuality in subscriptions. We commenced the undertaking here with a small capital. We cannot have a large amount standing out without very great inconvenience to us in a pecuniary point of view. And as subscribers expect punctuality in us, we must look for the same from them. The amounts to them are small. In the aggregate, to us, they are great. As the paper has become established, and will be continued, no reasonable excuse can exist for not complying with the terms. We confidently trust, therefore, that for our individual convenience, as well as for the general good of the cause, this particular will be attended to.

The paper will be published in the same form, on the same terms, and under the same editorial arrangement, as heretofore. Letters to be addressed, (post paid,) "P. Price, No. 2 Chatham-Square, New-York."

New Pamphlets.

We have just issued from the Press, and now have for sale at the publishing offices of this Paper, 2 Chatham Square, N. Y. and 132 Chesnut-st. Philadelphia, the following Pamphlets, well calculated for distribution, viz. Mistakes concerning Deity a Sermon, by A. C. Thomas, being the one published in No. 32 of the Messenger—25 cts. per dozen.

Important Questions, with Scripture Answers, and the references to the texts, by Miss Lucy Barnes, a new edition, to which are added 25 Important Questions to believers in Endless Misery—25 cts. per dozen.

Proof of Universalism, being the article published under that head in No. 39 of the Messenger, together with the "Universalists Belief and Rule of Life," written by a Clergyman of the Universalist Church, and presented as a reason of the hope within him—published in No. 40 of the Messenger—31 cts. per dozen.

Statement of Facts, in relation to Rev. Dr. Brownlee, and the N. Y. Christian Intelligencer—third edition.

A variety of other Pamphlets are also constantly on hand. Friends are invited to call and examine. Much good can be done at very little expense to individuals, by being supplied with these things.